In some households religious pictures are in evidence, while in others there are none at all. In some families there are formal religious observances for the group. In others there may be none, or family members may be individually given to silent prayer. However varied the pattern may be, qualitatively it is one which allows for the action of individual choice and conscience.

There is definite evidence that village opinion concerning the efficacy of or resort to the saint's shrines is sharply divided, and there is good reason to conclude that this multiformity is of recent development, a part of the acculturation process. Saint's shrines are very common in the Middle East. They are used by Muslims and Christians alike, and in many cases they probably stem from pagan prototypes. Among the Lebanese Christians, shrines are visited by the faithful primarily in the fulfillment of vows exactly made in connection with the curing of disease, the inducement of conception, the determination of the sex of an unborn child, and so on—in other words, the emphasis is on medical problems. The visitor may perform the ritual for his own sake or on behalf of someone else.

In Munqid, the shrine ritual consists of prayers—sometimes written on the walls—and the offering of candles or olive oil which are burned in the shrine. One informant also suggested a penitential element—walking to the shrine barefoot or crawling to it on hands and knees. The shrines are located at some distance from each other and from the house cluster, and a person is not likely to go near them except with deliberate intent and effort. Presumably the effort is not made except by those who believe in what they are doing.

There definitely are such individuals in the village. On one occasion the writer saw two persons make offerings of candles at one of the shrines ("because someone is sick," an informant explained); fresh paper candle wrappings were observed in the vicinity of all the shrines, and there were bottles for olive oil at all of them.

In contrast, there were the statements of several informants, some of whom was in the habit of using the shrines. One said (before the subject had really been investigated) that the shrines were no longer used at all. Another, more specifically, denied any personal belief in the help which the saints were supposed to give the sick and went on to express the opinion that no one else in the village believed in it either. When this informant was faced with undeniable evidence to the contrary, the general claim was modified, but the basic attitude had been revealed. A third informant stated flatly that some believed and some did not, and that among the former there were those who even had dreams about being visited by saints checking up on the fulfillment of vows. But this informant added the opinion that though some people were believers, they might very likely deny it if they were asked because they had heard that such beliefs were a mark of ignorance. Ignorance of what? it might well have been asked. Presumably, ignorance of, and lack of faith in, modern medical practices which, to be sure, do not eliminate all

[illegible] to [illegible] but its [illegible] take a lot of [illegible] and [illegible] out of the [illegible] of the [illegible] and use of [illegible].

It seems reasonable to conclude that the only revision in beliefs concerning the [illegible] symbolic a decline in the use of them which has been brought about by the widespread acceptance of modern medicine. Certainly there is evidence of decline in the statement that only recently were annual processions in each of the districts, on the saints' days, discontinued. In this general connection, it should be mentioned that no one was observed wearing or using amulets or religious medals (contrast Gabriel, 1938, pp. 760-66).

CHURCH [illegible]

The [illegible] there is said mass a week, on Sunday mornings. The church is also open every Saturday evening for prayers. Otherwise, the building is ordinarily closed and locked. Speaking generally, Bliss (1933, p. 92) says that in Syrian Greek Orthodox Churches daily mass is very rare. He also says that although ancient Greek is the official language of the church, the native language of each particular region is the one actually used in the service (*ibid.*, p. 101). Zenkov (1955, p. 109) states this to be true of the Orthodox Church as a whole. In liturgy, according to expectation, the liturgy is in Arabic, with the exception of a few special phrases. According to Bliss, the liturgy is:

> . . . teeming with passages of profound spirituality clothed in language subtle and poetic. Large parts of the services are rendered in wood [chanted] chants. The service books of the Greek Church are in fourteen quarto volumes. They would appear to cover every possible occasion. There are, for example, prayers to be said by the priest when a server sneezes in [illegible], when a [illegible] fire is constructed, when a well is dug, when a well is polluted, when insects must be enjoyed from the vines, when devils must be exorcised, when silk vestments are being fabricated, when a sick man cannot sleep, when one has been bewitched by the evil eye. (*Ibid.*, p. 109.)

[illegible] None of these were outside the church building was observed in the village.

[illegible] Zenkov says that the Orthodox Church is more like Protestantism than Roman Catholicism in the following points: (1) extensive use of the Scriptures, (2) Christocentrism, (3) the inner and personal effect of the Sacraments (*ibid.*, pp. 150-51). He could well have added to this list the participation of laymen in the service. There is no congregational singing, but solo chants by laymen are a conspicuous element.

The priest performs all rituals only as an instrument of God, and, significantly, never uses the first person singular. For example, he says "he-and-he is baptized" and "I baptize-he-and-he." (Zenkov, 1955, pp. 87-88.)

[illegible] Zenkov says that there is in general a feeling in the Church that other Christian sects have not fallen from Grace. "This broad-minded attitude and practice," he concludes, "explains [its] solid attitude toward other churches and their mem-

[illegible]

[illegible] [illegible] [illegible] [